this harbour ?" " It happens thus," was the reply,—" they erect no tablets who have suffered shipwreck and perished in the sea/'* All who would confine the power of God to mere deliverances from dangers created by the laws of nature—that is, by the laws of God—expose themselves to similar objections pertinent or impertinent; nor can scepticism be successfully resisted except by putting the whole of nature under the dominion of its Governor.

No doubt this doctrine of a universal providence may be abused, but it can be abused only by departing from it. There are minds that will fix on certain events, and those of the most trivial nature, and build on them the most unworthy conceptions of the Divine character. But it 4s against these narrow views that the doctrine of a universal providence, including every particular, provides the most effectual remedy, by calling upon us to extend our view and embrace all particulars. The doctrine which we are now defending condemns alike those who see God only in great events, and those who see him only in those that are minute, and demands that we discover him in both, and give to both their due place and importance. " In minds of a puny form/' says Isaac Taylor, " whose enthusiasm is commonly mingled with some degree of abject superstition, the doctrine of a particular providence is liable to be degraded by habitual association with trivial and sordid solicitudes/' " The fault in those instances does not consist in an error of opinion, as if even the most trivial events were not, equally with the most considerable, under the Divine management; but it is a perversion and degradation of feeling, which allows the mind to be occupied with whatever is frivolous, to the exclusion of whatever is important/'f

The events of providence appear to us very much like the letters thrown into a post-bag, and this parcel then sent forth

on its destination. The person who carries it,—

---" Messenger of joy
Perhaps to thousands, and of grief to some,
To him indifferent whether grief or joy,"—

onward he moves, quite unconcerned as to the nature of the communications he bears, or the effects produced by them. And when we look into that repository, it may seem as if its contents

* Cic. De Nat. Dcor., iii. 37. t ^afc- Hist, of Enthusiasm.